AND QUERIES THROUGH

BETTY THOMPSON — N.Y.C. OFFICE
WORLD COUNCIL OF CHURCHES
156 FIFTH AVENUE, NEW YORK 10, NEW YORK
WATKINS 4-8553

A WEEKLY INFORMATION DIGEST

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17 ROUTE DE MALAGNOU, GENEVA, SWITZERLAND

ANNUAL SUBSCRIPTION $5.00

No. 18 Twenty-fourth Year May 10, 1957

On other pages

Karl Barth on Nuclear Weapons..... 3
Christians Protest against "Nationalist Idolatry"..... 4
Southern Presbyterians Deplore Racial Bias..... 5
Corporate Worship Problem Referred to Commission (South Africa)..... 5
SPECIAL SUPPLEMENT ON U.S. CONFERENCE FOR W.C.C.

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UNITED KINGDOM

Toward "Presbyterian Bishops" and "Anglican Elders"?

A group composed of representatives from the Church of England, the Church of Scotland, the Presbyterian Church in England and the Episcopal Church in Scotland has made unanimous proposals for unifying the ministries of Anglican and Presbyterian churches in the British Isles.

The recommendations are contained in a report issued by the group at the end of April, and would, if adopted, have far-reaching effects on future conversations between churches of these types in many parts of the world.

The report suggests that "the Church cannot adequately fulfil its ministry of reconciliation in the world so long as it manifestly fails to heal and reconcile its own divisions... In the present conversations, we have renounced, and believe that the churches concerned should renounce, the method of selecting and measuring such faults and errors in past history as might be judged to be responsible for our present divisions. These matters have been investigated frequently, and complete agreement on them is not to be expected at this stage in history. It is acknowledged that mistakes have been made on both sides and that over the generations attitudes tending to bitterness and strife have been not infrequent, but the time has come when the voice of mutual recrimination should be silent..."

Commenting on the status of its proposals, the document goes on: "We have made what we recognize to have been no more than an exploratory survey. In its course problems have been raised which we have deliberately set aside or not discussed to a conclusion, recognizing that the time for dealing with them will not be before the churches resolve to go beyond the stage of 'conversing' about unity and begin to plan it."

"The modifications suggested," the report continues, "do not envisage one single 'Church of Great Britain' but rather a Church of England and a Church of Scotland in full communion with one another in the one Church of Christ; nor do they involve a uniformity of life and worship throughout these churches but rather the freedom of each church under God to continue and develop in its own full inheritance of life and worship throughout its parishes and congregations. What is envisaged is a fullness of sacramental communion between these two churches, involving fully authorized interchange of communicants and mutual recognition of ministries."

Bishops Chosen by Presbytery

It is then proposed that bishops should be consecrated within the Presbyterian churches represented in the conversations.

"Bishops, chosen by each Presbytery from its own membership or otherwise, would initially be consecrated by prayer with the laying on of hands by bishops from one or more of the Episcopal churches and by the Presbytery acting through appointed representatives. Thus consecrated, each bishop would be within the apostolic succession as acknowledged by Anglicans on the one hand and as required by Presbyterians on the other. The Presbytery would still retain its full and essential place in the life and government of the church, except that a permanent Bishop-in-Presbytery would take the place of

the changing Moderator. The General Assembly would retain its full existing authority in doctrine, administration, legislation, and judicature.

"Bishops would be members of the General Assembly without constituting an Upper House, although decisions on doctrinal and constitutional matters might well have to require their consent. In the event of the Church of Scotland adopting such an office of Bishop, adjustment between its Episcopate and that of the Episcopal Church in Scotland would form an important part of a religious reconciliation between these churches. Thus, changes in the Scottish churches leading to intercommunion would already be so great as to go a long way towards the point of actual union. Similarly, bishops consecrated for the Presbyterian Church of England would from the first be closely linked with the existing Episcopate in England, so that the bishop's office would be clearly exhibited as a bond of unity."

Lay Elders in Anglican Churches

Describing how Anglican laymen would be ordained to the traditional governing office of elder, as in Presbyterian churches, the report goes on to say that "lay persons would be solemnly 'set apart' for some measure of pastoral responsibility towards their fellow-Christians, in an office akin to the Presbyterian Eldership. Lay people would be given appropriate participation in the government of the church at all levels... In England, at the provincial and national levels, the bishops would retain their existing authority and place as an Upper House within each convocation. Steps would be taken, however, to include in or associate with the Convocation of each Province a House of Laity.

"Further, efforts would be made to procure a wider and more effective lay representation in the Church Assembly and to revise the relationship between the Convocations and the Church Assembly viewed as a National Synod."

The committee recommends that no action or decision be taken immediately by the four churches, beyond commending the report for careful study, but that at a later stage "the four churches, if they all agree, should make together a solemn resolve to seek reconciliation and unity with one another." Its members advise prayers by members of all the churches for reconciliation and unity, with a special Day of Prayer on a given Sunday each year.

In the event of a solemn resolve in the sense indicated the committee recommend the following steps:

"The appropriate authorities in the two Episcopal Churches should sanction, where this has not already been done, the extending of invitations to duly accredited ministers of the two Presbyterian Churches to preach in churches belonging to their communion, as also the acceptance by their clergy of invitations to preach in Presbyterian pulpits. They should also give formal sanction to the admission, on an occasional basis and subject to the consent of the Ordinary (as Anglican usage demands), of communicant members of the Presbyterian Churches to Holy Communion in their churches."

The report will be presented to the convocations of Canterbury and York when they next meet, and at the Church Assembly of the Church of England in May, discussion is expected to be deferred until the proposals can be considered for some time throughout the church. The General Assembly of the Church of Scotland is also to receive the report this summer and will probably be asked to refer detailed consideration of its contents to its Inter-Church Relations Committee. After this it will probably be discussed at the 1958 assembly of the Church of Scotland.

The world-wide Lambeth conference of Anglican bishops on 1958 will have to consider the suggestions made, probably through its discussions on Anglicanism and the ecumenical movement.

Anglican representatives on the body that drew up the proposals included the Bishops of Derby (Dr. A.E.J. Rawlinson), Exeter (Dr. R.C. Mortimer), Manchester (Dr. W.D.L. Greer), and Leicester (Dr. R.R. Williams).

From the Church of Scotland the delegation included Dr. A.C. Craig, of Glasgow University, Dr. John Baillie, former Principal of New College, Edinburgh, and Dr. William Manson, of Edinburgh.

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The delegation of the Episcopal Church in Scotland was led by the Bishop of Brechin (Dr. E. Graham) and the English Presbyterians by Principal R. D. Whiteborn of Westminster College, Cambridge.

The report has been published by the Society for the Propagation of Christian Knowledge. E.P.S., Geneva

Widespread Warnings on Atomic Tests

The recent warnings given by Dr. Albert Schweitzer and by leading German nuclear scientists against the continued manufacture of atomic weapons and atomic explosions are causing wider circles to make statements on the problem.

Karl Barth on Nuclear Weapons

A West Berlin newspaper asked Professor Karl Barth, famous Swiss theologian, to give his opinion. In response, Professor Barth speaks directly and in his personal capacity, urging people not to accept any denials and empty promises offered by political authorities or by the "political press."

People "must take the matter into their own hands," he writes. "They must make their governments and their press understand, by every means in their power, that they do not wish to be exterminated nor to exterminate others - not even in defence of the 'free world' nor in defence of socialism." In both West and East people must revolt against the madness which is running amok. They should thereby create a political factor of primary importance, with which governments and the press would have to reckon.

"It is not a question of principles, ideologies and systems," says Karl Barth, "nor is it a question of power. It is a question of life and death. It is a question of man. People must insist on the application of plain common sense before it is too late."

More German Voices

At the close of the bishops' conference held by the United Evangelical Lutheran Church of Germany (VELKD) near Munich, Dr. Hanns Lilje of Hanover, head bishop of the VELKD and president of the Lutheran World Federation, preached a sermon in which he said: "As a Protestant church we have agreed at least ten times during the last few years that nuclear weapons must be abolished, that atomic experiments must be stopped, and that something realistic must be done - all nuclear weapons must be abandoned." A simple appeal to reason must remain a mere phrase as long as people's hearts remained unchanged.

At its conference in Hamburg from May 19 to 23, the Lutheran General Synod in Germany, in response to a suggestion from the Bavarian Synod, will also tackle the question of the Church's attitude to nuclear weapons and to the menace which they constitute for the human race.

At a conference for pastors of the Evangelical Church of Westphalia held at Dortmund, the question of equipping the German armed forces with nuclear weapons and the continuance of atom-bomb experiments was also discussed. By a large majority a resolution was drawn up warning people "not to cooperate in this, nor to drift into irresponsible indifference and resignation. This danger menaces not only the present generation but also our children and grandchildren, and every single individual must do his part to ensure the complete abolition of weapons of mass destruction."

In an address to a meeting of members of the German Students' Association in Bonn, the German physicist, Professor Carl Friedrich von Weizäcker, included theologians in his appeal. He said, "You are the custodians of the only truth which goes deeper than the truth of science, on which the atomic age is based. You are the custodians of the knowledge about the nature of man, which goes deeper than the rationalism of modern times. That truth will carry conviction wherever it is lived." Weizäcker is one of the scientists who signed the "Göttinger Declaration" (see EPS No. 17). In his view, scientists believe that political calculations alone will not save the world from destroying itself with nuclear weapons, and that there are some things which should not be decided by political considerations at all.

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S.P.C.K., London

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British Baptists Protest

In the United Kingdom, the Baptist Union appealed to the British government "to make renewed and urgent efforts to reach agreement with the governments of the United States and Russia for the prohibition of the manufacture of atomic and hydrogen bombs" and urged "the cessation of all tests." An amendment, calling on Great Britain to abandon nuclear tests, failed by a narrow margin.

Visser 't Hooft Meets with Hammarskjöld

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, called on Dag Hammarskjöld, secretary-general of the United Nations, during the latter's short stay in Geneva. The UN secretary-general was assured again of "the concern and prayers of the World Council of Churches in the burdens and responsibilities of his high office." Among issues discussed was the attitude of the churches and the World Council with regard to the atomic tests.

Dr. Visser 't Hooft was accompanied by Dr. Elfan Rees, representative in Europe of the Commission of the Churches on International Affairs, the arm of the ecumenical bodies which has consultative status with the United Nations.

The Executive Committee of the World Council of Churches issued its first warning on atomic weapons in 1950. There followed statements on the same subject by the Evanston Assembly (1954) and by the Central Committee at its meetings in 1955 and 1956.

(See also statements made by the churches of Japan, the British Council of Churches, the Synod of the Evangelical Church in Germany, and by many German bishops and theologians - EPS Nos. 11, 12, 14, 17, 1957.) E.P.S., Geneva

FRANCE Christian Protest against "Nationalist Idolatry"

(St. Etienne) - The Movement for Social Christianity in France has drawn attention to the dangers of nationalism and "political pseudo-realism" in the final appeal of a statement on international Christian responsibility issued at the close of its national conference held at the end of April.

The statement says: "We must free ourselves and our brothers from nationalist idolatry, which is one of the most insidious forces in contemporary paganism. Next to the worship of money, nationalism is the most exacting and the most anti-Christian of the pagan religions of our time. It devours people morally and physically. We set ourselves against attributing sacredness or absolute value to any group whatsoever."

The movement's national congress goes on to say: "We have to note the complete failure of political pseudo-realism, which despises or denies moral values. In actual fact it is a short-sighted view of things backed up by myths, which leads to underestimation of the value of one's adversary as human being. Thus it shuts itself up in sterile lies. True realism sees people as they really are and does not temporize with law or justice. Above all it means love."

Declaring that an international organization more effective than the United Nations must assume supra-national responsibility and "create federal structures going beyond nationalism and taking the place of the precarious balance between the two power blocs" the Congress supported the movements for European economic cooperation and Euratom.

In advocating the trend to aid underdeveloped colonial countries and statement of the congress underlined the necessity for the new nations to avoid "the double seduction of nationalism and violence." "But," continued the declaration, "it is no longer a question of imposing on peoples what is good for them; what we must do now is to cooperate with them in seeking their good."

M. Maurice Voge, general secretary of the movement, in his report said, "While humanity is at the mercy of crises of famine, and nationalist, cultural and racial strife, Christendom seems to be retiring into its entrenched liturgical and clerical positions. It seems to be abandoning man, society and the world to the powers which are preparing the end of the world."

Other speakers included M. Philippe Maury, general secretary of the World's Student Christian Federation, on "International Crises and Christian Unity", and Professor N.G. Crespy of Montpellier, who said: "God came to earth to share the lot of men, and He leads us to perceive that they are our neighbours and our brothers; whether they are communists or capitalists, fellaghas or soldiers, the Christian sees in each of them a person to be loved."

The congress was attended by 150 participants, among them observers from parallel Roman Catholic movements. E.P.S., Geneva

UNITED STATES — Southern Presbyterians Deplore Racial Bias

(Birmingham) - The Presbyterian Church, U.S., voted an indictment of all forms of racial segregation in a 4,000-word pronouncement, adopted at the closing session of its Ninty-Seventh Assembly on April 30 in Birmingham, Alabama. The document, considered by many observers as one of the strongest statements on racial tension ever made by a major Southern church body, was adopted with only a scattering of negative votes.

It defended the troubled interracial Koinonia community at Americus, Georgia; warned churchgoers against joining the Ku Klux Klan and White Citizens' Councils and condemned discrimination in education, employment, religion and politics.

The statement said that members of the Koinonia community had been treated as "enemies of society because their experiment knows not barrier of color" and cautioned Southerners against "trying to destroy those who dare to live by their Christian convictions, even though they may differ from them in their opinions." Whites and Negroes live, work and worship together on the 1,100-acre farm in south Georgia. The farm has been a target of violence for more than a year.

On education, the assembly said that the Christian faith "has never countenanced racial discrimination and the supreme law of the land requires that it no longer be practised in the public school system. Therefore, during this period of transition every member of the assembly is urged to work in his own community for an honest and durable adjustment."

Colonel Francis Pickens Miller of Charlottesville, Virginia, presented the statement to the 475 delegates. A layman, he is also a member of the Central Committee of the World Council of Churches.

In other action, the assembly referred a proposal to unite with the Reformed Church in America to a special committee, for study and a report next year.

The Presbyterian Church in the United States has about 850,000 members in 16 southern states. E.P.S., Geneva

SOUTH AFRICA — Corporate Worship Problem Referred to Commission

(Pretoria) - The Transvaal Synod of the Dutch Reformed Church has voted that the question of corporate worship of different races from different churches should be referred to a special commission.

At a meeting late last month, the Synod also approved an eight-point statement on the attitude of the church towards the controversial Native Laws Amendment Bill. The statement, made public at the synod meeting, said, among other things: "When the state lays down provisions which limit attendance at services or bona fide religious gatherings arranged by the church, it affects freedom of religion and the sovereignty of the church. Therefore, it is to the benefit of church and state that each should strictly confine itself to the task which through the word of God is entrusted to it, and the church is called upon to warn the state of the possible obstruction of the execution of the task of the church."

The document expressed regret that the Dutch Reformed Church and other churches did not pay attention earlier to the implications of the bill. The bill, which has been passed by the House of Assembly, gives the Minister of Native Affairs the right to regularize the attendance of Africans at church services in European areas (see EPS Nos. 11, 13, 14, 15/16 and 17).

The statement was adopted by the federal council of the church a month ago, but until the Synod meeting only four of the eight points had been made public. Dr. Ben Marais, professor of theology at Pretoria University, expressed regret that the whole statement had not been published earlier. The moderator of the church, the Rev. A. M. Meiring, told the Synod that after a delegation from the council visited the Minister of Native Affairs and he promised to amend the clause so that there would be no interference with freedom of worship, the objections were removed and the delegation did not publish the full eight points. The Synod approved the actions of the delegation.

In other action regarding the bill, a group of 22 churches and social and charitable organizations issued a statement on May 4 in Cape Town saying that they will support each other if they are attacked by the government under the provisions of the bill. The groups have mixed membership or work with people of different racial groups. They agreed that the multiracial status quo has to be maintained and pledged themselves to mutual help.

Churches represented were the Anglicans, Methodists, Presbyterians, Baptists, Congregationalists and the Soviety of Friends; among other organizations were the South African Institute of Race Relations, Toc H, the Black Sash and several charitable organizations. E.P.S., Geneva

HUNGARY

Bishop Ordass Invited to Sweden, Denmark

Bishop Lajos Ordass, head of the Lutheran Church in Hungary, has been invited to visit Sweden and Denmark on his way to the Assembly of the Lutheran World Federation this summer in the United States. Bishop Ordass, who once studied in Sweden, was invited by Archbishop Brilioth of Uppsala and Bishop Fuglsang-Damgaard of Copenhagen.

Bishop Ordass has not definitely replied to the invitation yet because his travel plans to the U.S. have not been settled. He is to give the opening address at the LWF Assembly in Minneapolis, Minnesota, on August 15.

Reports from Budapest say Bishop Ordass will also attend a meeting in Denmark this month of thirty European churches participating in a meeting of European churchmen. E.P.S., Geneva

UNITED STATES

Methodists Join Plea for Continuation of Hungarian Resettlement

(New York) - Prompt Congressional action to continue United States participation in programs for the resettlement of Hungarians and "other victims of oppression" has been urged by the Methodist Committee for Overseas Relief.

Dr. Gaither P. Warfield, general secretary of MCOR, wrote to congressional committees on behalf of his agency, asking for legislation that would "regularize" the status of Hungarian refugees admitted on parole, admit "an additional share" of Hungarian refugees remaining in countries of first asylum, "facilitate the admission of orphans adopted or to be adopted by Americans," and admit "an additional number of refugees found in small groups around the world."

MCOR asked Methodists to write to their congressmen assuring them of "wholehearted support of measures which will effectively meet the immediate situation."

Earlier, the executive committee of the National Lutheran Council approved a statement endorsing President Eisenhower's call for "prompt action" to revise and improve American immigration policy. Adoption of the President's recommendation, the NLC said, "would be in accord with a human immigration policy consistent with our national tradition." The statement also had been approved by 39 voluntary agencies, welfare and labor organizations associated with the American Immigration Conference. E.P.S., Geneva

Correction:

EPS No. 12, March 29, page 1:

Mr. Kyaw Than has been invited to become associate secretary of the East Asian Christian Conference. However, he will not at present assume formal responsibility in East Asia for the work of the Commission of the Churches on International Affairs.

ORLD COUNCIL of CHURCHES
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people. Practically all major Protestant, Eastern Orthodox and Anglican churches in the United States are included.

TTY· THOMPSON
Public Relations

May 14, 1957

Nb/15-57

Buck Hill Falls, Pa.-

A "look ahead" note predominated at the annual meeting of the United States Conference for the World Council of Churches at Buck Hill Falls, Pa., May 8-10. The 150 delegates to the conference listened to speeches in which new directions in evangelism, international affairs, race relations, and unity were discussed; heard reports on significant interdenominational gatherings and elected a new executive secretary.

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, was elected to the post of executive secretary of the New York Office of the World Council, effective Jan. 1. He succeeds Dr. Samuel McCrea Cavert who came to the World Council of Churches in 1954 and retires at the end of this year.

Dr. Barnes, considered one of the nation's outstanding church leaders, has been the National Council of Churches' associate general secretary for the past four years. In his key post with the NCC he is particularly concerned with the relation of the churches to public affairs.

"The World Council of Churches is fortunate to secure the services of Dr. Barnes. He has had a long and distinguished ministry in the ecumenical movement. He will bring to the new position a wide knowledge, keen intellectual gifts, and a deep unselfish personal consecration," the Rt. Rev. Henry Knox Sherrill, chairman of the U.S. Conference said. Bishop Sherrill, one of the World Council's six presidents, is presiding bishop of the Protestant Episcopal Church.

The first North American Faith and Order Study Conference, to be held at Oberlin, Ohio, Sept. 3-10, was examined by Dr. Walter Horton, professor at Oberlin Graduate School of Theology.

The unusual interest and concern in the conference on "The Nature of the Unity We Seek" is because "long-delayed and long-overdue consideration will be given to the most basic issue in the whole ecumenical movement," he said.

This issue, according to Dr. Horton, is "what were we after when we joined it, and what are we hoping to accomplish by staying in it?" Referring to the twentieth century quest of Christians for unity, he said:

"Plainly we were all attracted by the prospect of some sort of increase of unity among Christ's people, a unity worthier of their common Lord and Head and more adequate to their world-wide mission, but what sort? Doctrinal or liturgical? Purely spiritual or organizational as well?"

"And if organizational, is such unity to be confined to the cooperative unity we have already achieved through councils of churches--local, national, or world-wide--or does it aim at a union more intimate and organic than that?" Dr. Horton asked.

He said he felt that the study conference sponsored by the World, National (U.S.A.) and Canadian Councils of Churches will lead to a general extension of Christian concern in the ecumenical movement, "if it can wisely and effectually deal with the kind of unity that lies beyond cooperation in councils, in its proper relationship to other kinds and forms of Christian unity."

Although Dr. Horton said he was in agreement with "the word of studied neutrality that was necessary" in tackling the difficult problem of unity "both to allay fears of partisans leaning to any one form of Christian unity and to discourage unrealistic hopes

(more)

of all-round reunion" he said that caution had been carried "to absurd extremes" and resulted "in evasion of the most critical issues."

"It is to be hoped that the Oberlin Conference may make some progress toward the type of doctrinal unity that distinguishes between the really essential and the merely peripheral in the Christian doctrine, and to make possible a strong collective testimony without suppressing all honest dissent or the liberty and variety of testimony which are part of the gospel itself," Dr. Horton declared.

Nolde on Economic and Military Aid

"The United States is in danger of betraying its responsibility and forsaking its opportunity in the field of economic and technical assistance," Dr. O. Frederick Nolde, told the U.S. Conference for the World Council of Churches.

Dr. Nolde is director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

"Military strength, which is deemed necessary so long as military threat exists, will in itself prove inadequate to win the battle for justice and freedom", he said.

If U.S. foreign policy is to be constructive, "the combined forces of indifference, ignorance, and isolationism" opposing the enactment of legislation on economic aid must be actively combatted, he asserted.

Maintenance of present level foreign aid is "a minimum imperative," he said. He urged development of a technical cooperation and economic assistance program on a longer-term basis and through the United Nations.

Dr. Nolde also warned against military assistance that might constitute an aggression against the will of the people in the country aided.

"The USSR claimed that its forces in Hungary responded to a request of the Hungarian government for help against international imperialism," he said. "The Eisenhower Doctrine provides that military aid will be forthcoming to countries in the Middle East when a government considers itself threatened by international communism."

Military assistance given to a government to keep it in power should be accompanied by the commitment to free elections in that country, Dr. Nolde asserted. Such elections should take place with "reasonable promptness in order that the will of the people may be known."

A warning that the proposed International Atomic Energy agency may encounter difficulty when it comes before the U.S. Senate was sounded by Dr. Nolde. He urged that the U.S. Government ratify the statute for the new agency in such a way that "the agency's effective operation will not be hampered or endangered by attending reservations or interpretations."

Major purpose of the new agency will be directed towards the peaceful uses of atomic energy. Dr. Nolde said "recently released statements of uncertain criticism" by Senator William Knowland and others offered a warning that the agency may encounter difficulty in the Senate.

"In a venture that represents a decidedly positive approach to a problem which may well be considered the most crucial ever faced by man, the United States ought not to drag its feet, particularly since the proposal for such an agency was first made by the President of the United States," he said.

Danger of Nuclear Tests

On the subject of experimental tests of nuclear energy the church expert on international affairs said that "the problem reduces itself to the difficult choice between an apparently uncertain risk to health and apparently clear risk to security."

In listing dangers Dr. Nolde said the dangers to health from peaceful uses of atomic energy must also be considered. Another is the risk that international agreements

o discontinue tests will at present "be inadequate because, in dealing with only one egment of the disarmament problem, they will not equivalently ensure the security of all ountries."

Dr. Nolde said there should be "firm commitment" to discontinue nuclear tests either at the time when the danger to health is established with reasonable scientific certainty" or at the time when an adequate international agreement can be negotiated.

Information from scientists "brought together under impartial international auspices" should be sought. When scientific opinion predominantly asserts immediate risks to health from nuclear tests, "the risk of an adequate international agreement to discontinue tests must be run," he stated.

Meanwhile, he added, an interim agreement "to limit, register, and inspect" tests should be negotiated. Dangers to health from testing of smaller atomic weapons and from peaceful uses of atomic energy must be studied.

Humanitarian grounds and the pursuit of sound international objectives were cited by Dr. Nolde as reasons why the U.S. should contribute "the relief of the Hungarian refugees in Yugoslavia" by admitting a reasonable number at the earliest possible moment.

There are 18,000 Hungarian refugees in Yugoslavia. Although the United States has given some financial help to them, it has thus far refused to admit any of these refugees into the United States. Dr. Nolde also called for emergency legislation to be "promptly enacted to give permanent status to the Hungarian refugees who came to this country from Austria."

"Liberalization of the McCarran-Walter Immigration Act is urgently needed and long term provision should be made to permit a substantial number of refugees--the suggested number is 70,000--to enter the United States," he said.

Refugees and Relief

The plight of the Hungarian refugees left behind in Austria and Hungary was brought before the conference by Dr. R. Norris Wilson, director of Church World Service of the National Council of Churches.

He said that the closing of Camp Kilmer on Thursday, May 9, would probably set off another wave of suicide attempts in camps abroad where Hungarians felt they had been betrayed by the United States.

He said a minimum of 10,000 additional Hungarian refugees should be admitted to the United States and pressed the churchmen to request members of local congregations to write their Congressmen to liberalize the present refugee legislation.

Another relief executive, Dr. Gaither P. Warfield, of the Methodist Committee for Overseas Relief, called for the continuance of close cooperation between the World Council of Churches and Church World Service. Such cooperation is "a basic necessity," he said.

Dr. Warfield lauded the World Council of Churches' Service to Refugees for being the leader among voluntary agencies in the resettlement of stateless people.

Missionary Initiative Shifts

A shift in emphasis of mission initiative from the West to Asia was predicted by Dr. Charles Ranson, general secretary of the International Missionary Council. He reported on the recent Eastern Asia Christian Conference held in Prapat, Indonesia.

Dr. Ranson hailed the meeting as one of the twentieth century's most important Christian conferences and said that it would probably mark a new epoch in the history of missions. Asian churches and churches in other parts of the world are beginning to take the initiative in missions so long held by the West.

An Asia churchman, Dr. D. T. Niles of Ceylon, warned that missionary societies in the West "cannot abdicate their responsibilities" but must treat Asians "as equals in a new partnership."

(more)

Dr. Niles, who was invited to become general secretary of the new Asian Christian conference proposed at the Prapat meeting, said that the shift in emphasis meant that new ways must be found for cooperation between the traditional missionary agencies and the countries thought of in the past as "missionary fields."

"When we are wrong, you must tell us so in unmistakable terms," he warned. Dr. Niles emphasized that partnership did not mean simply turning over all responsibility to Asians with an "uncritical abdication."

"Money must have a relationship to the faithfulness of the user as well as the giver," he said.

World Aspects of Intergroup Relations

Just back from a global journey on behalf of the World Council of Churches, Dr. J. Oscar Lee reported on problems of intergroup relations as he observed them around the world.

The director of the Department of Racial and Cultural Relations of the National Council of Churches, Dr. Lee said that in Africa such relations were intensified "by aspirations of the African people to participate fully in the political, economic, and social life of the lands in which they are a majority."

"In lands like Pakistan, India, and Ceylon, independence and nationhood have displaced one set of problems with a new set of problems," Dr. Lee said. "Instead of preoccupation with colonialism and its related problems, they are now preoccupied with achieving national unity."

"Often the tensions created by problems of intergroup relations stand in the way of achieving national unity which is so necessary for social, economic and political progress."

These problems of racial and ethnic tensions are reflected in the churches, he said. "The way the churches deal with these problems both in the community and within the churches may well determine the future of the churches as well as the future of the missionary movement in these countries."

Kraemer on the Drive Behind the Ecumenical Movement

Dr. Hendrik Kraemer, of the Netherlands, currently visiting professor at Princeton Theological Seminary and veteran ecumenical leader, addressed the group on "What Is the Real Drive Behind the Ecumenical Movement?"

Because of the increasing use of the word "ecumenical" (a term derived from a Greek word meaning the whole household of faith and currently used for the cooperative movement of churches), he said, we should probe into the real meaning of the word for two reasons.

One reason is the conspicuous development of the World Council of Churches "as an ever-expanding and increasingly active organization and crystallization of the ecumenical forces." The second is the rising popularity of the word and idea "ecumenical" in the churches.

Recognizing the great advantages we should not forget, he warned, that deflation threatens the word and idea, "and consequently the blurring of issues and purposes." The word in its true meaning is rooted in the Christian faith and in the nature and calling of the Church because only this "can give to the ecumenical movement its true dynamic and sense of direction."

The Unfinished Evangelistic Task

Urgency about the "unfinished evangelistic task" of the Church is lacking today, Dr. D. T. Niles, of Ceylon, head of the evangelism department of the World Council said at Buck Hill Falls.

"How can this sense of urgency be restated and where does it lie?" Dr. Niles asked.

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"Jesus Christ is both Lord of the Church and of the world," Dr. Niles said. "The events of the world are moving at a terrific pace and we are already seeing the calamities that are in store for us if the obedience of the Church does not keep pace with the events of history."

"A more urgent obedience to the demands of the gospel in Asian lands during the last one hundred and fifty years would have made a tremendous difference in what is happening in Asia today in the realm of social and political events," the Asian evangelist declared.

The authority of the evangelist, he declared, "lies not in what has happened to him but what has happened in the world." "God has loved the world in Jesus Christ and Jesus had died for the world and is now seeking to bring the world in obedience to the Father. Because this is true, evangelism becomes compulsive on those who know this truth," said Dr. Niles.

Evangelism must be viewed as "the normal and inevitable function of the Church's whole life," he said. Evangelism, he stressed "is not a separable activity of the Church" but "a dimension of the Christian life as a whole."

"The call of the Church is for faithful evangelism. The measure of success should never be the criterion of faithfulness," he said.

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